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Enthusiasm.

BY OLIVER GORDON.

Reformers of the present age,
Stand in the busy place,
And, deaf to interjecting rage,
Plead for the human race.
Mark how they influence the crowd!
Mark their emphatic speech!
By force of fellowship endowed
The tyrant they impeach.
Pomp quails beneath the fiery eye,
The ring of freedom's call,
Greed in its dotage dawdles by,
Oppression fears its fall.
To question prophecy and know,
Is Socialism's might;
Its orators to battle go
Till force and wit unite.

The Passing Show.

Capitalism makes one man rich and many others correspondingly poor.

The Sydney Gas Employees were recently hit with a new Capitalist weapon—the Injunction—manufactured by the Labour Party.

The Injunction hurts because it is a club with which the masters beat down rebellious wage-slaves.

The Garnishee is another Capitalist weapon invented, manufactured, and applied by a Labour Government.

The Garnishee enable the Capitalists to have revenge when their wage-slaves strike, by confiscating their wages to pay fines when they start work again.

The slaughtermen of Sydney were gripped by the Garnishee after their strike, and the Employers' Federation, to whose order the machine was made by Messrs. Beeby and Co., Patentees and Manufacturers of the latest strike-breaking machinery, are highly delighted with the way it works.

Shakespeare exclaims:

"O, how full of briars is this working-day world!"

And the pity of it is that the working man helps those who sow the briars to sow them. He votes them into power time after time, and they, with the "never-ending audacity of elected persons," sow his working-day with Injunctions, Garnishees, and other capitalistic briars.

Before the workers vote for either Labour or Liberal politicians next time, they should get these four lines of Shakespeare's:

"And be these juggling fiends no more believed,

That palter with us in a double sense:
That keep the word of promise to our ear,
And break it to our hope."

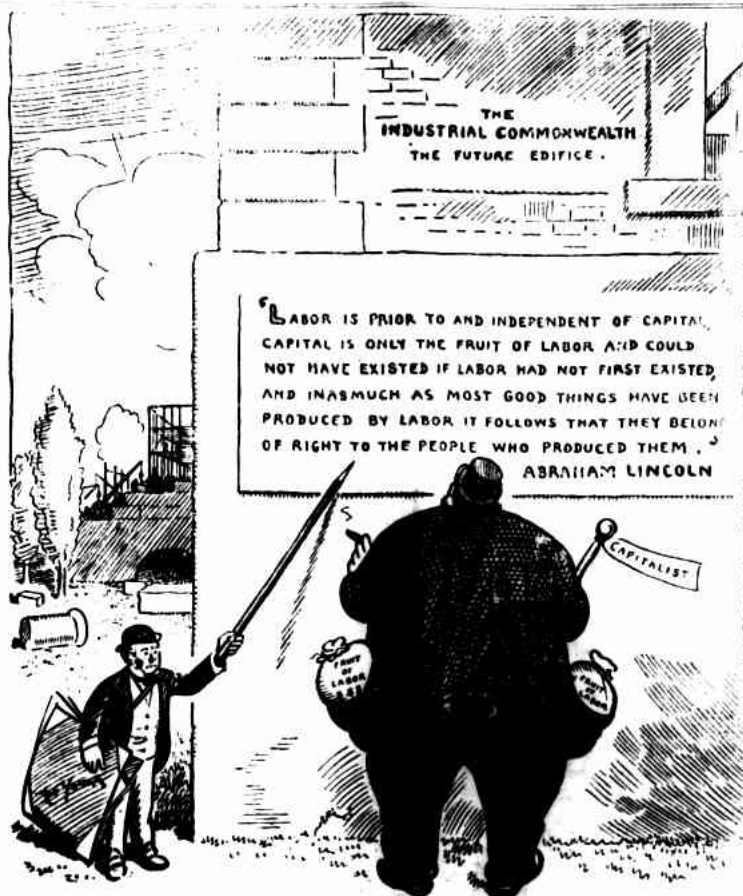
The master will not invite you to eat at his table, but he will invite you to vote him what is on it.

Study the Capitalist press, and it will educate you how to vote yourself into slavery. Study the "International Socialist," and it will educate you how to abolish slavery.

The great difference between a Liberal and a Labour politician cannot be distinguished by the naked eye. It cannot be discovered even with the aid of the most powerful instruments.

A certain philosopher told his son to go forth into the world and behold with what little wisdom it is ruled, and when we consider some of the judgments and opinions of rulers and judges we need not be astonished that Capitalism continues its mad career.

Judge Heydon presides over the Arbitration Court, and receives £40 per week for his work. It is a good salary, and the judge is supposed to give good value for it. He is placed where only an expert in industrial matters and economics should sit—in the judgment seat, yet we find him saying: "It must, however, be remembered that the living wage is an ethical wage, and often represents a gift by the community to the worker in excess of the actual value of his work, made because the actual value would not keep him in proper conditions."



Cartoonist: "Look at that, Mr. Capitalist, and let it sink into your mind."
—Coming Nation.

What Judge Heydon calls "the living wage" is generally the lowest amount upon which the worker can keep alive in the rut into which Capitalism has thrust him. It is generally much less than the value of his work, and leaves the Capitalist with a big margin of profit. If it was an "ethical wage" representing "a gift by the community to the worker in excess of the actual value of his work" the employers would soon be visiting the Bankruptcy Court instead of the Arbitration Court.

Judge Heydon's work generally consists in discovering how little a worker can live on and reproduce his kind. This is a very easy job, and commands a princely salary, whereas, the worker who does the hard and dirty work of the world gets what Judge Heydon considers a "living wage." And the judge fines the worker if he considers his job too hard for the wage he receives and goes on strike.

The Labour Government recently set Judge Heydon the task of inquiring into the case of James Russell, the victimised South Coast miner. After working one day at the job, the judge went on strike and told the Government that he wouldn't do that sort of work any longer. Labour Minister Beeby took the matter quietly—he didn't even warn him, as he did Peter Bowling and the Gas Employees' Secretary, that he had injunctions, garnishees, and other tortures for strikers.

The manufacturers of war materials are gathering a rich harvest from the Balkan war, and are advertising the merits of their death-dealing implements with a view to future possibilities. The French claim that the German artillery, manufactured by Krupp, and used by the Bulgarians, has been proved inferior to that of Creusot (French) manufacture, employed by the Turks. They also assert that Krupp-made shells often failed to explode. The Germans retort that the Bulgarians are careful to use Krupp ammunition in preference to French. While the cunning manufacturers are making money and touting for custom, the fools are using their guns and shells upon each other.

Two Moslem priests have been investigating the cause of the Turkish failure during the Balkan war. They say that it is owing to laxity in religion. Under the old Sultan, the troops were called out for prayers five times a day, while at present, under the Young Turks, they are only ordered to pray once a day. They declare that

as the religious spirit declines, so does the inclination to fight.

Bishop Long, of Bathurst, appears to be of a similar opinion to the two Moslem priests abovementioned, for he said recently when speaking of the war:

"Personally, I cannot help hoping that the other nations of Europe will be good enough sports to stand outside and let them have it out."

The devil being manager of the gambling department, "Sports" are generally regarded as an irreligious tribe, and when his lordship hopes that the sporting spirit will be strong enough to restrain "the other nations of Europe" from rushing into the fight, he seems to favour the view that it would be no use appealing to the religious spirit. Perhaps, he recognised that religious fervor was making them fight more bitterly than they otherwise would. They are putting up a fairly vigorous scrap, but graciously what would the Turks do if they had prayers five times a day!

General Louis Botha, Prime Minister of the South African Union, said, in a recent speech at Standerton, that "he favoured South Africa having her own fleet to protect South African waters." When he said "waters," he meant property. Language appears to have been given to politicians to use to conceal their meaning.

A Sydney Grammar School boy, 17 years of age, a trainee in one of the companies of the 25th Battalion of the Conscript Army, was recently flogged in the presence of all his school mates. It appears that the boy obtained leave to "fall out" of the ranks for a few minutes, but did not return as he should have done. The commanding officer reported him to the head master of the Grammar School, who is not a military officer, and suggested that he should be flogged as an alternative to being prosecuted in a police court for a breach of discipline. The boy was called up and punished before the whole of his schoolmates. On being called upon for an explanation of their conduct, the master and the military officer explained that the boy "was not punished as a cadet." The officer says, "If it came to a question of right I know that to punish a boy for a breach of military discipline is beyond my power." The explanations make the case all the worse. Here was an officer who knew that he had no power, suggesting that the head master should do what was illegal for the officer to do. As for the

head master, he seems to have acted on a belief that the military officer was above both law and commonsense. The Conscription Act certainly lends colour to that view, but the master of a school like Sydney Grammar School should be a man with a sufficient sense of right to keep him from carrying out the suggestion or sentences of military upstarts.

Another case of flogging a cadet is reported from Oxford Street, Sydney. A youth, named Wall, was severely flogged by an adjutant who asked him whether "he would take a hiding or be fined at a police court." The boy, whose mother is a widow, replied that he could not afford to pay a fine, and he was thereupon flogged. His mother says that when she examined him there were "thick weals upon his body," and the boy told her that two officers took him into a room, ordered him to bend down, and then severely flogged him. No reports of such floggings have been received at headquarters, and as they appear to be becoming an established custom a vigorous protest should be made by the parents of boys who are flogged. The officers have no legal right to flog a conscript, and if they do so, they are liable and should be proceeded against for common assault. It is significant that widows' sons are getting "military discipline" in a much more raw state than are boys whose fathers are alive and gifted with a good fist or a number ten boot.

After the Capitalist robs you he calls upon you to defend the property he has stolen. If you refuse he bludgeons you into doing it by a Conscription Act.

N.S.W. Minister for Works, Arthur Griffith, recently gave some valuable concessions to the Broken Hill Proprietary Company on condition that the company started steel works on the Hunter River near Newcastle. This was done while Mr. Griffith's Government was promising the Labour Party to start a national steel works. The party was torn with grief at the apparent inconsistency of "blissful State Ironworks, and then subsidising Private Enterprise to compete against them." Mr. Griffith, who "represents all classes" explained and though Laborites in other parts remained unconvinced, those in the Newcastle district wrote to the press expressing their unbounded delight with the proposal to back the Proprietary Company's undertaking. It would find jobs for them, they said, and would stimulate business in their district. Such is Labour politics!

Providence works in a mysterious way sometimes when dealing with the affairs of politicians and men and women in official circles. Now what could be more novel and romantic than a series of coincidences which were brought to light the other day in N.S.W. Parliament. Mr. Holman, State Attorney-General is a married man, with a sister in law named Miss Una Kidgell. He has an old friend, a gay and genial young gentleman named Percy Hunter. Percy recently became Director of Immigration to N.S.W., and found himself in London conducting a special hunt for parlour maids and scullery girls, at a fine salary, with 25 a day for ex. Percy found it hard to beat up the elusive domestic lady, and was compelled to engage a lady expert to assist him. In response to his distracted advertisement for help, who should happen along but Miss Una Kidgell, who with her sister, Mrs. Holman, fortunately, for Percy, happened to be temporarily in London. As an Immigration expert in female circles, Miss Kidgell's credentials were eminently satisfactory, and Percy secured her services instantaneously at a salary of £5 per week. It was wonderful how these three connections of Mr. Holman should find themselves together in London. It would be a fine finish to a fascinating story if the Attorney-General himself as Agent-General should some fine day in the near future find himself dining in London with Mrs. Holman, Una Kidgell and Percy Hunter. Truth is said to be stranger than fiction, but coincidence is stranger than truth, fiction, or any of the schemes invented or engineered by human kind.

"Were the alternative presented to me I would deliberately prefer the life of the savage to that of those people (of the slums) of 'Christian' London."—Professor Huxley.

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There are two Industrial Classes, namely, the Capitalist class and the Working class. One buys labor-power, and the other sells labor power.

Released!

Ettor and Giovannitti Found Not Guilty.

Capitalist plot fails. Saved by the Workers. A triumph for international solidarity.

The news of the release of Ettor and Giovannitti will be welcome to thousands in every part of the world. After being imprisoned for months, they have at last been brought to trial and found not guilty, a verdict, which, taken in conjunction with the circumstances of their arrest, and the charge preferred against them, is an interesting commentary on the ways of the administrators of law and order under capitalism.

During the Lawrence textile strike, which was led by the two Comrades acquitted, a working class girl was killed, and her death was made the pretext for the arrest of the leaders of the strike. The fact that the leaders were away at the time of the occurrence, and, further, that those who conduct strikes never kill their own people, or advocate their killing; made the arrest of Ettor and Giovannitti look very suspicious to thoughtful men and women everywhere, and when this suspicion was strengthened by evidence of a conspiracy amongst mill-owners against, not only the strikers, but the laws of the State, it was regarded as certain that the Capitalists had used the State powers illegally to revenge themselves upon the two men who had fought and out-generalled them.

Once this view became current, protests poured into America from all parts of the world. Every Consul General was made the recipient of resolutions of protest and asked to forward them on to the proper authorities in the U.S. Thousands of such protests were forwarded direct to President Taft himself, and in this way the plutocracy of America was made to feel that its action in attempting the lives of the imprisoned men was viewed with indignation in every land. In an unmistakable way, it was made apparent to plutocracy that such actions but tend to increase the international solidarity of labour, and make the workers of all countries think and act in concert upon the grand axiom that an "injury to one is an injury to all."

The result, the men's acquittal, is a triumph for international solidarity, and the workers who acted promptly and vigorously have the satisfaction of seeing the triumph of their efforts. Had the workers taken the matter quietly and trusted the capitalists of America, the result would have no doubt been very different. Our Comrades might in that case be now on their way to the electric chair instead of receiving the congratulations of rejoicing Comrades.

With regard to the agitation for release here, and the final triumph of our protests, a word or two should be said. From the time when the "International Socialist" published the facts connected with the men's arrest, the Socialist party, through its branches, has never ceased to carry on a vigorous campaign for their release. In this, they were assisted by many trades unionists, and unattached workers, and to such the outcome should be a convincing proof that international solidarity and Socialism is the only effective weapon for the future. Let them contrast their agitation with the churlish refusal to assist, made by Federal Attorney Hughes, and those who followed him, and ask themselves which policy was best. If they feel satisfied with the result of this first step towards international solidarity and direct action, let them continue to go in the same direction, and soon they will realise the unlimited power of the working class to protect its members and emancipate itself.

The "International Socialist" congratulates Ettor and Giovannitti on their escape from the murderous clutches of the industrial pirates of America.

There can be no harmony of interests between a wage-slave and a wage-slave's master.

Economic Discontent And its Remedy.

By Father Thomas J. Hagerty.

Again, the curse of drunkenness is a direct outcome of the industrial inequalities of capitalism. A high medical authority, Dr. James C. Wilson, avers that "rum is at once the refuge and the snare of want, destitution, and sorrow. . . . Exhausting toil under unfavourable circumstances as regards heat, and confinement predisposes to drink, as in the case of foundrymen, workers in rolling mills, stokers and the like."

Monotony of occupation, as in the case of cobblers, tailors, bakers, printers, etc., especially when associated with close, ill-ventilated work rooms, and long hours of toil, exerts a strong predisposing influence. . . . Bodily weakness and inability to cope with the daily tasks imposed by necessity impels great numbers of persons of feeble constitutions, especially among the labouring classes, to the abuse of alcohol." (Pepper's System of Medicine, vol. v., pp. 575, 576, 577.) Under Socialism, with the rapid improvements in labour-saving machinery, two hours a day of mental or physical work would be enough to supply all the needs of the collective people. The exhausting toil and vitiated conditions would be done away with, and, in consequence, the craving for stimulation of over-worked muscles would cease. Moreover, in those particular cases where the desire for strong drink is a heritage from preceding generations of out-worn nerves, Socialism would regulate the opportunities of over-indulgence, because the people themselves would own and control the sale of liquor for use and not for profit.

Socialism would gradually eradicate insanity, because it would afford the most suitable environment for physiologic growth. It would wipe out the slums; it would cast out the demon of profit whose temptations unsettle the minds of men; and it would, in a word, furnish every means for the maintenance of that "sound mind in a sound body" which is essential to normal life and thought.

To achieve these results, to abolish the incentives to crime, to remove the cause of drunkenness and insanity, to lift fallen women from the mire, to establish economic freedom and happiness for the toiler, Socialism need not commit a single injustice towards any member of society. It simply requires that supreme justice be done unto all men. Socialism does not mean dividing up. It demands from every man his share of labour toward the social product on the ground that every man is debtor to his fellow man not only for the physical things of life, but also for the sustenance of the mind and heart. As Emerson phrases it, "we have our social strengths. Our affection towards others creates a sort of vantage or purchase which nothing can supply. I can do that by another which I cannot do alone. I can say to you what I cannot first say to myself. Other men are lenses through whom we read our own minds." (Representative Men; on the Uses of Great Men.) If all the wealth of the United States were distributed among the people, there would be only about 40 dollars for each man, woman, and child. Now Socialism does not want that each woman, child, and man shall have only 40 dollars. It wants each man, woman, and child to have the opportunity and the means of producing enough wealth to supply all the needs of body and soul. The dividing up which Socialism postulates is the division of the social product among those who work for society.

Socialism does not repudiate all private ownership, but only the private ownership of the tools, machinery, factories, railroads, mines, and whatever other things constitute the means of production and distribution of wealth. Under Socialism a man may privately own the product of his own labour and the commodities for which he exchanges his own labour. His clothes, books, food, house, piano, and carriage are his individual property when he has earned them by his own toil. But no man may privately own the earth nor any portion thereof; for the earth is the common property of mankind whence they are to derive the means of subsistence. Man has not created the land out of his own labour, and, consequently, no individual can justly claim it as his own. It is God's testament to the collective people of all ages. Similarly no man can appropriate to himself, and shut out all other men from the accumulated knowledge of the centuries because knowledge is a social product. Nor may any one man or set of men own the machinery of industry for the plain reason that all mechanical inventions are the crystallisation of the thought and genius and labour of thousands of men in every age and clime. "Every ship that comes to America got its chart from Columbus. Every novel is debtor to Homer. Every carpenter who shaves with a fore-plane borrows the genius of a forgotten inventor." (Emerson, Representative Men, Essay I.) Since the social co-operation of men is necessary to the production of wealth to-day, the folly of private ownership of land and machines is apparent when you isolate the owner thereof from the help of all his fellow men. Let the millionaire stand alone without any servants to wait upon him, without any work-

ers to operate his railroads and machinery, without anyone to bring him food, or make his shoes and clothes, let him be utterly excluded from the society and assistance of all other men, let him be compelled by necessity to make his own ploughs and till his own fields and his efforts would be only as the toil

"Of dropping buckets into empty wells
And growing old in drawing nothing up."

Socialism, moreover, does not interfere with the home life except in so far as it liberates the family from the thralldom of industrial bondage. It does not, as Spencer so erroneously argues, demand that "the legislature must enact a national dietary, prescribe so many meals a day for each individual, fix the quantities and qualities of food, both for men and women, state the proportion of fluid, when to be taken, and of what kind, specify the amount of exercise and define its character, . . . and employ a sufficiency of duly qualified officials empowered to direct everyone's domestic arrangements." (Social Statics, p. 407.) Socialism allows the largest individual liberty in such matters consistent with the public welfare. We have Boards of Health to-day in every big city, but no sane citizen complains that they unduly interfere with his domestic arrangements. These Boards of Health rightly interpose wherever anyone's domestic arrangements are of such an unsanitary nature as to endanger the health of the community. Socialism would do no more.

Socialism has nothing to do with the conscience of men. It does not dictate the dogmas nor mode of worship for the nation. Unfortunately there is a notion current among Churchmen that Socialism is anti-Christian, agnostic, and atheistic. It finds expression, for instance, in Bishop Quigley's wild statement that Socialism "denies the existence of God, the immortality of the soul, eternal punishment, . . . and the independence of the Church as a society complete in itself and founded by God." (The Literary Digest, April 12, 1902, p. 508.) As a matter of fact, Socialism has no more to do with religion than astronomy or biology. Socialism is an economic science, not a system of dogmatic beliefs. It is as much beyond the scope of Socialism to deal with Divine revelation as it is beyond the range of any political party to advance a new exegesis of the Davidic Psalms.

If there are atheists and infidels in the Socialist party, it is not the fault of Socialism. They have as much right to membership there as in any other political parties under a free Government. August Bebel's "Die Frau" is not a part of Socialism any more than Huxley's "Hebrew Essays" is a part of biology. There are many physicians who do not believe in God yet no man is so ignorant as to condemn the science of Therapeutics on that account. One does not enquire into the religion of the architect before admiring some Corinthian structure which he has designed, nor the particular affiliations of the bricklayer who built the walls of the house which one is about to buy or rent. From the data of his experiments in the laboratory, the chemist neither denies nor affirms the efficacy of the Atonement of the Christ; for the evident reason that the limits of his science forbid him to draw conclusions beyond the reaction and combination of his materials. The carpenter is not warranted in judging the grandeur and sublimity of Michael Angelo's gigantic statue of Moses by his rule and square; nor is the weaver justified in passing criticism upon the technique of a Motticelli merely by classifying the texture of the artist's canvas. No one science is the measure of all knowledge. The archaeologist is not to be taken to task, therefore, because his science does not set forth the full technical details for the operation of laparotomy; and the surgeon who would find fault with archaeology because it does not formally teach the proper process for an abdominal excision of a myoma would be just as unreasonable as the churchman who cries out against Socialism because it does not explicitly propound the dogmas of the existence of God and the immortality of the soul. The platform of Socialism calls for no ordained ministry just as the teachings of anatomy require no consecrated priesthood for their exposition. Wherefore, those churchmen who forbid their people to join the Socialist party exceed their authority in the same measure that they would exceed their authority if they commanded the members of their flock not to enter any other party or to take up the study of physics and chemistry.

Socialism has nothing to say against their preaching of future reward and punishment in another world, but it does insist from the economic point of view that

"It cannot be that all the years
Of toil and care and grief we live,
Shall find no recompense but tears,
No sweet return that earth can give,
That all that leads us to aspire,
And struggle onward to achieve,
With every unattained desire
Was given only to deceive."

Socialism desires only the highest industrial welfare of the masses, confident that economic well-being will contribute to the best intellectual and moral advancement of society. Socialism would abolish profit,

usury, interest, and rent—the means whereby a few men now live in luxury upon the sweat and toil of their fellow men—and it would throw open the earth and the fulness thereof with equal opportunity to every son of Adam who is willing to work for the comforts and joys of life in unison with the cosmic efforts of humanity. Socialism would end all war, murder, and rapine by the establishment of that Brotherhood of Man whose dominant spirit is love and peace unto all the world. It would build huge iron-clad ships, not for the destruction of commerce and the tearing apart of human flesh, but for the transportation of the people and the orderly distribution of the products of their toil. It would sanctify labour, even as the Nazarene made holy the carpenter's bench, so that the humblest worker might stand as high in the esteem of his fellow men as the most exalted genius whom society nowadays lionizes. It would glorify the simplest toil and beautify with every resource of art the repellent ugliness of mill and factory. It would win for humanity the high resolve and the lofty inspiration which make work a pleasure, life a gladness, and heaven a mere transition from mortality to immortality. Envy and hate and scorn—the outcome of competition in the fight for bread—would

"Fold their tents like Arabs,
And as silently steal away."

Socialism is the answer to the wail of discontent which has troubled the centuries through all the forward struggling of the race. Men are still battling in the gloom against poverty and pain, against the hopelessness of unending toil, against the tyranny of capitalism which holds their lives always in the prison-clasp of mine and shop and tenement, against the wretchedness and disease which lock them out from the glad sunlight and blitheness of body and soul, but Socialism

"Will send a cry upon these weary men,
A cry to make the heart grow young again,
A cry to comrades scattered and afar;
'Be constellated, star by star;
Give to all mortals justice and forgive—
License shine die that Liberty may live.
Let Love shine through the fabric of the state—
Love deathless, Love whose other name is Fate,
Fear not, we cannot fail—
The Vision will prevail,
Truth is the Oath of God, and sure and fast,
Though death and Hell hold onward to the last."

A Socialist Parable. SINBAD THE SAILOR.

When Sinbad the Sailor had carried the Old Man of the Sea for many weary days, his shoulders grew sore and comfort was impossible.

Food was very scarce, and the Old Man of the Sea had an abnormal appetite which he compelled Sinbad to satisfy by tightening his grip on the sailor's throat.

Sinbad complained to many people whom he passed with his burden, but no one would help to remove the Old Man from his shoulders.

Each had some excuse to offer for refusing to interfere. It is the will of God," some said, that the Old Man should remain on the sailor's back. "There must be masters and servants," said others. "It would be an interference with the liberty of the individual," some said, "and would militate against the survival of the fittest."

So the weary days wore on, and Sinbad's plight grew every day more desperate. At last his shoulders became so sore that he drew up on the edge of a deep precipice and threatened to dash himself and his burden to pieces by leaping over it, unless the Old Man would get off and walk.

The Old Man objected, and pointed out that it was against the law and the interests of the community for workers to strike against their masters. "Keep on," he said, "and I will institute a reform which will immediately relieve you. I will pilot you to where there is more food, and as you collect more, I will allow you more, and further, I will move off the sore, which is hurting you, one inch."

As he spoke he moved a little, and Sinbad, feeling relieved, went on again.

Very soon, however, a new sore was created by his burden, and Sinbad protested once more. "You must get off," he said, "and remain off. I cannot carry you any longer."

But the Old Man said, "I cannot do that. Your proposal is too revolutionary. It would lead to socialism and the destruction of religion and marriage, and that would never do. I will introduce a reform which will permanently benefit you. A little further on, there is a place inhabited by uncivilised people. We will go there, conquer them, and steal their land and goods. This will enable me to give you more to eat. I will also move a little, so that your sore will not hurt you."

The Old Man moved a little as he spoke, and Sinbad went on again, without noticing that the Old Man he was carrying had only moved off the new sore back to the spot where the old one was.

An Emigration Meeting in England.

Booming Australia and Luring the Workers.

An Australian politician pounded by the British Workman.

W. H. Bradley, of Chesterfield, England, writes an amusing account of a meeting held by Hans Irvine, M.H.R., It should be explained that Comrade Bradley is permanently crippled through an accident received at his work, and has to be wheeled and carried wherever he goes. This does not prevent him from "getting there" with his indomitable spirit just the same. He writes:—

I think I told you in my last, a member of your Federal Parliament was booked to give a lecture on "Australia and its Resources." A land of promise suitable for Emigration and the profitable employment of both Capital and Labor."

Well our old Comrade, Brewer, has come back to Blakes, and when he called in on Saturday night I asked him if he would come down and take me to hear the lecture, so that if there was any chance we could have a "go."

Well, he came, and we went. It was a good place for my purpose, as the steps up into the hall are very wide, and not very steep. It was child's play for four comrades to carry me up and place me in the front of the audience, which was a fairly large one, there being a lot of Chesterfield, New Whittington, and Birmingham folk there. There were scores there that I had never seen at a meeting before.

Just as the meeting began, I motioned to Brewer to come and sit by me, as I had clippings out of different papers with me.

After singing a hymn out of the Adult School Book, the Chairman, one of the big pots, Johnson Pearson, Alderman C.C., and one of the bosses at the local pottery, very briefly introduced the speaker as Hans W. H. Irvine, M.H.R., of the Federal Parliament of the Commonwealth of Australia. He said he would make an excellent Chairman as he could not do anything beyond asking the speaker to address the meeting, and the audience to give him a hearty welcome and a patient hearing. I think he got both, but of all the bull-corn you ever heard, or at least I ever heard, it fairly took the cake.

He was armed with the latest blue books, and the figures he gave were simply astounding. Undoubtedly, they were very accurate, for he firmly impressed the fact that they were not his figures, but were those of our own Government. This was all right but he began to give some very interesting thrusts on what he had seen in this and other countries, drawing conclusions, of course in favour of Australia.

He had been reading the Red Catechism, and he was astounded to find that there were in and around London nearly 300 Sunday Schools that were teaching that there was no God. In no other country under the sun would such a thing be allowed. I noticed Brewer wince at the statement, and make a note but no audible protest was made then.

After more figures he began to rail about Socialist leaders, and referred to the late dock strike which he claimed was caused by agitators, and principally by one man. Of course, he would not allow this, nor would such a thing be tolerated in Australia, where not only hours of labor were regulated, but the minimum wage must be paid for all classes of labor. He went on to say that there was no one out of work in Australia, unless he was a Weary Willie or a Tired Tim.

After an hour and a half of Bull-corn, he said that women in Australia had the vote. At first he had opposed them having it, but experience had proved to him that he did wrong in opposing it, because since the women had got it strikes were fewer, because the women used their influence against them.

At last, the lecture, like all good things, came to an end, and I thought that the Chairman was desirous of closing quickly, not only because it was dinner time, but because the speaker had had a good knock at nearly everybody in the place. He had touched on Free-trade and Protection, particularly instancing the large duty we paid on tea, which if I mistake not he said was free in Australia. He had also rubbed it into the Chairman and other employers, by saying that a wage of 3s. or 4s. a day was a disgrace, not only to the employers who

From one country to another they went, conquering and pillaging. The Old Man on Sinbad's back constantly hoodwinked and deceived him with promises and bogus reforms such as Arbitration, Wages Boards, Nationalisation of Monopolies, and so forth, but he always refused to get off the Sailor's back.

Sometimes Sinbad met those who urged him to throw the Old Man off, but the latter would persuade Sinbad not to listen to such people. "They are Socialists," he said. "They believe in dividing up, so that if you had a loaf of bread you would have to give someone half of it."

And Sinbad refused to listen continuing to carry his burden and grumble.

paid it, but to the workers who were willing to work for it, and had plenty of Hear! Hears! including one from your 'umble. England had not a self-contained people like Japan, where the land was not so suitable for cultivation. We could grow all the wheat we wanted under suitable conditions. Hear! hear! and No! no!

But he finished at last, and the Chairman asked if there were any questions. A young pimp got up, who looked like a son of the Saviour. He was about as fat as a match, and as good a speaker in public as I am. Doubtless, both of us ought to be clubbed. Anyway, he managed to tell us that he had been all over the country, from the north of Scotland to the south of England, and all over Wales. He had heard many lectures on Australia, but the lecturer had impressed him more than any other speaker he had ever heard. In fact, he would certainly go out to Australia as soon as he could raise the wind. I verily believe that the speaker was fishing for a free passage out if there was any chance, but if that was his idea he must have been mad to have got such a thing into his head, because the speaker had clearly laid it down that no one was wanted in Australia who was not strong and robust and able to work. True, he had mentioned the fact that it was a beautiful climate for health, and gave an instance of a person who had been sent out there to die. It was thought he could not live more than a couple of years, but Australia cured him, and he was now robust 20 years' after, and good enough for years yet.

When he sat down, up jumped our old friend Swales. I did not know he was there till I saw him get up, then I smiled to myself when I thought of his pet scheme of land taxation. But no, the speaker had referred to free trade and said he was surprised that England tolerated such a system. He expected the unionists to get into power at the next election, both here and in Australia. He was going back to help to bring that about. Swales gave him a little on Free-trade and Protection, and I could see Bower the Baker, and others also itching to get at him. They were like people sitting on hot cinders. Then another little chap that I know very well got up to complain that there seemed to be no chance for little chaps like him out there. Everybody gave preference to big men. He seemed to have been in correspondence with some people out there, but the speaker didn't grasp what he was hitting at.

At last I got the chance I was waiting for, and said that I could not resist the temptation to come and listen to a talk on Australia from so worthy a member of the Commonwealth as our friend the speaker was, and especially as I happened to be in weekly communication with a friend who was now in that particular small area of this glorious globe. I said, many of you know that I have very little to do but to read, think, and write, and I have been doing all these since I heard that the lecturer was to speak here this morning, and I was delighted to be able to confirm, from what I had heard from the speaker that many of these members of Parliament were what they called in some places Bill Dosers. I believe our friend to be a fair specimen of the breed, because he had only given us some of the truth regarding his glorious country. I have here, I said, a few newspaper cuttings of recent date which seem to bear on the question. I then read "Unemployment is rampant and large numbers of our workers are idle. Many immigrants whom I have met regret having left England, etc., etc." "May I ask the source of your information?" he asked. "Oh, yes, sir," I said, "when I have finished."

I then gave him something from the secretary of the Victorian Branch Federated Clothes Trade, and he got up and said it was an unmitigated lie. These labour agitators were doing their best to keep people from enjoying the trade and conditions that prevailed in Australia. Then he railed against Trades Unionism, and this brought our friend Brewer to his feet. The Chairman tried to stop him, for he could see that as a prater Brewer was going to say something that would knock all the others into a cocked hat. Brewer protested against what the speaker had said against trades unionism as an insult to him and every other trades unionist in the room. There were hear! hears! from dozens, and a devil of a hubbub all over the hall. They were jumping up everywhere. The Chairman threatened to have Brewer put out, and he said that there would be no need to do that, for if he couldn't protest in a few words, he would leave the room. Brewer got up and as he left the room pointed to the speaker and said, "Liar! Liar! Liar!" at the top of his voice. It was great I can tell you. I would not have missed it for a week longer to live. It will give some of them something to talk about. They only get a good stir up when any of the boys happen to give them a roasting.

Outside, there were numerous groups gathered together discussing the lecture. Some of 'em thought the two chaps up at the front could have given him something if they had got fair play. I would like to have heard Brewer had he been allowed ten minutes after the lecturer. Any way, I shall be pleased to hear if you or any of the boys have any knowledge of this travelling entertainer. I am writing to the "La-

Vote Labor.

Hard Conditions Under Labor Government.

Employers' generosity. The fetish, "Vote Labor."

Listen, you vote Labour fanatics. A Labour Government administers the political power of the State of Westralia. Since they came into power the Hotel and Restaurant Employees' Union sought to have their working conditions ameliorated. They asked for living conditions. This is what they received. Kitchen men 25s. per week and sleep in: £2/5/ per week and sleep out. Cooks in grill rooms 26/6 per week, waitresses £1 1/6 per week, girls 18 years of age, 14/ per week, 56 hours to constitute a week's work. Seven days a week the recognised working week.

The employers generously recognised the fact that their wage slaves should have a spell from this exacting labour once a year. Hence a fortnight's leave of absence annually was granted on full pay on condition that each employee had deducted from their wages a shilling per week. Thus a waitress receiving £1/1/6 per week will receive for a fortnight's holiday on full pay £2/1/0 for which she will pay at the rate of 1/ per week £2/12/0 per year. A clear gain to this magnanimous employer of 11/ per year on each employee.

It is easy to imagine what conditions such as these will bring about. Working girls at the age of 18 years wish to dress respectably. How will they do this and pay their way on 14/ per week.

Waitresses living out have to pay tram fares, board, pay for washing, and above all dress in such a manner as to hold their positions. All this on a weekly wage of £1 1/6d. How are they going to do it? There is only one answer. The streets of Perth will tell the tale. It is cruel to think that our fellow workers in this glorious eight-hour country under Labour administration are driven after working 56 hours a week to sell themselves for the right to live.

The question arises, What would happen if every restaurant and hotel in Perth were closed until such times as better conditions were secured?

But that's a strike, and it is wicked to strike when a Labour Government is in power. Besides look at the misery and suffering it would cause.

Restaurant workers of Perth pinch 'em in the stomach, that is the only way you can make 'em think.

If you can't afford to strike for a week, strike for a day. You can't be done without. They must have waitresses, they must have cooks. Stop work. Then you'll hear them yell. Something then will be done to end these damnable conditions.

Drop that fetish "vote Labour," if only for a week and try doing things for yourself.

F. J. R.

THE NEW BUILDING.

I was very glad to read of the decision of the members of the International Socialist Club to place £250 to credit of the Building fund for new premises, and also to require every member to contribute £1. That was very good indeed. I will be on the line, and I reckon that every true Socialist should be able to make up £1 by contributing 2s per week for ten weeks. Let some of the luxuries—drinks and so forth—stand over.

I remember that in 1898—year of terror to Italy—after being at the barricades in Milan, some of us had to flee to Switzerland, our best men having been incarcerated in Italy for long terms. Tarnti got 22 years, and De Felice life. It was the second time De Felice had been sentenced for life. We refugees in Switzerland decided that we would give up smoking and devote the price of the tobacco, pipes, and matches to the cause. In less than three months 1000 francs had been collected in this way.

In North Italy, in every place, we have our house, "casa del popolo," (people's house), independent of rent, etc. When I think that in a big city like Sydney the Socialists have no meeting place it makes me disgusted, and I reckon that every Socialist should contribute at least £1. Anyhow, my two shillings a week will be paid for the next ten weeks.

Yours for the barricades if need be,

C. L. BUSHELL.

If you have brains enough to help select a Member of Parliament, then why haven't you brains enough to help select the foreman for the job you work at? Why should the workers not control the work.

bour Leader" about him as he may be dealing his dops at other places. I am afraid he will have to pick his places because public speaking is not in his line. If oratory got him into the Federal Parliament! I can hardly believe that he has addressed any very serious meetings on any subject. His influence must have come from some other source than his addresses. He is no friend of the Reds or even your blessed Labour Party.

A Woman's Letter.

Conscription Condemned.

Wholesale prosecutions in Westralia. Militarism outrageous tyranny.

THE following extract is from the letter of a West Australian woman to the President of the Conference of Friends, Hobart.

You and your dear brethren cannot understand how delightful and relieved I was to see in the cablegram of the "West Australian" (published in Perth, W.A.) of October 3rd, the motion which was carried by your Conference on the question of Compulsory Training. Although not a friend, I, as a member of a humble body of Christian brethren, hold out the hand to those who teach and believe the peace of Christ. I am a heavy sufferer through this awful Act which has crippled our liberty—liberty which our fathers fought and bled for, and which is taken from our dear children. As a widow I registered my dear boy, my sole support and only child. I gave as my "objections" to service "Aversion to soldiering, delicate health, religious views," adding if insufficient to exempt him from service I shall quit the country. I never received reply or explanation to this. In April when an enrolment took place at a local hall, I attended and repeated my objections, the officer in attendance said, "You will hear." I never heard. In October when a mandate arrived by post ordering him to go to a place three miles distant for medical examination. He came home that evening in high fever and so unwell and went to bed. He had been carrying 10ft. iron sheets up a ladder (where Fremantle car barn was re-roofed) in a boiling sun. I wrote to the Drill Hall explaining his inability to attend, and enclosed a note from his employer corroborating my statement. I received no reply. I was not vouchsafed a reply of any kind, and I began to think he was exempt. I would have broken up my home and left had they told me he was not. On September (last month) he was summoned to court as a defaulter and appeared before the magistrate on September 21st. There were 51 cases that day. On the 17th (Tuesday) of the same week, there were 70 or 75 (I am not sure which) 121 or 126 summoned in one week. I know it was 121 if not 126. They stood in batches before the Magistrate and my boy was "sentenced" to 64 hours' drill and fined 2/. So were all "sentenced" to various hours' drill and fined. They began to "do" this sordid sentence on the Saturday (same day) afternoon. It will take two months to finish it. Four hours on Monday, all day Wednesday, half day Thursday, etc. He is out of work and if he had the best job offered, would be unable to accept it as he has this sordid sentence to work out. The poor children, ages from 15 and upwards were never asked a defence. The right to say something is allowed the murderer before sentence is passed, but these poor children were never asked what they had to say. I attended the Court, expecting to be able to answer for him as he had remained away in obedience to me—his only parent; he has, however, a detestation to military matters. I was never given an opportunity. Another widow was present. Her boy, a telegraph messenger, of 15, was summoned. She could have explained this boy was on late duty at the P.O., but she never had the opportunity to explain. She earns her living by cleaning shops and offices, went back to her work saying to me "Isn't this dreadful." A correspondent to the "London Daily News" and Manchester "Guardian" in writing of these scenes describes them as a "squalid record," and urges the Liberal to a campaign "in the cause of these poor children, who being voteless are subjected to outrageous tyranny." This is well said, and the scene at Fremantle Police Court on the day I attended was a piteous and beggarly affair. They were working class children, not one of them had anything to "defend" as the phrase goes—their labour their only capital most of them were out of work—all they are ever likely to have will be a cheap sandy block and a wooden cottage, if they attain to that, as the land speculators have blocked the poor from obtaining much. Then these poor "voteless" children treated like animals waiting the police (!) calling their names to appear in Court. There is nothing elevating in or around the Court. The ting must be put down by a high and vigorous hand; and if we stand shoulder to shoulder it can be done. Then the injustice and unequal way it affects us. The German, Italian, etc., who leave their country to escape military duty is free here not being British subjects. The shiploads of young men past cadet age arrive here, and as a rule are more fortunate in obtaining work than the native born. These are free while our children whose parents have roughed hardship and done their part in making the country are pounced upon, compelled to service, and don an ugly and detestable fighting uniform. The newcomer free, and the native born the work to face and liberty gone. I am a humble and obscure woman but the little I can do I shall do, and even postage is a consideration to me; am over 50 years of age, and handicapped with a nerve disorder. I have described the beggarly scene to the editors of "Daily News"

and Manchester "Guardian," to Mr. Keir Hardy, M.P., and to Rt. Hon. T. Burt, M.P., Speaker of the British House of Commons. He represents a mining division in the country of Northumberland (which county I belong) and in him and his colleagues Mr. Fenwick, M.P., (a miner) - I cannot think the cause will have better advocates. I am impressed with the idea that the summons in my boy's case was illegal as I so clearly stated I would quit the country if he was not exempt. Had I the means I should take it to the Supreme Court. If I could get away from here, as I think something more bracing would suit our health, I would try to go but we would be liable to arrest if the boy did not complete this sort of drill, and he has been exempted for three months from service by my own medical man owing to the after effects of influenza last week. This law is more like Russia than England. I cannot refrain from thanking all you dear people for your refreshing words, and ask God's blessing on it all. It was a great contrast to a cablegram which appeared alongside from the Assembly of Presbyterians at Melbourne. They did not commit themselves to an opinion on compulsory drill, etc., recognising the grave responsibility resting on our country for adequate defence, etc., and those reverend (most unscriptural title) cheaply passed a vote upon the importance of the moral welfare of the lads and youths - a cheap way of getting over the question and to me and others most contemptible. Preaching or supposed to preach the peace of Christ and yet preparing for war!

I have written to great length and hope to be understood. I am much in earnest on the subject and feel as if I had a supporter in every one of your dear body.

With kind Christian regards, love and wishes to you, Mr. President, asking you to make this known to your brethren and hoping for an early repeal.

Believe me, to remain,

Yours most sincerely,

(Signed) (Mrs.) C. J. DAVIDSON.
8, Wesley Street, Beaconsfield, Fremantle,
West Australia, October, 1912.

Slaughtermen's Garnisheed.

On November 13, Judge Heydon gave judgment in cases against 74 Glebe Island (Sydney) slaughtermen. The judge said he was satisfied that a case had been made out against the men. "The evidence given by the defendants," he said, "that they were acting individually, and not in concert, when they turned up to work on Thursday, and had not discussed the situation, was not creditable. They had acted in concert. The men all turned up on the Wednesday, and until a request was made to do nine sheep an hour they were all right. The men were looking for trouble, for when they were asked to come to work, they inquired on what terms. That showed that they perfectly understood the award, and they took common action to get their own terms." His Honour then grew sarcastic and facetious, and said that "if he thought that the defendants were possessed of a lower degree of intelligence than the aboriginals of their country he might accept the suggestion put forward in their behalf, that they feared that some physical injury would result if they were compelled to do nine sheep an hour, and that each one, with consultation with his fellows, decided that he could not accept and could only do 7 1/2. The very suggestion of more filled him with fear and horror lest he should be terribly ill at the end of the week." His Honour could not accept that. The men thought they saw a danger and decided that it was worth fighting about. It was all one strike. The facts speak as loud as a trumpet that there was a general strike. The men were then fined £5 each their fines to be paid by weekly instalments of £2. Macnamara, who had sat on the Board when the award was made, was fined £10. Thirteen of the men were fined £3 each. The weekly instalments are to be a charge against any money the men may earn.

The Labour Party's Industrial legislation is thus seen in operation, and if the workers are not satisfied, the Employers' Federation is delighted with it. The Act makes the strike impossible. It shuts the men's mouths so that they dare not speak of a strike, and dare not admit that they were engaged in one. Then it fines them and garnishees their wages. This is a fine thing that their political leaders have done to them, and the worst of it is that they have no hope of repealing it for years to come. The authors of the Act—the Labour Ministry—are promised the support of the Employers' Federation, and they, with the aid of the Conservative members of the Unions and the P.L.L. will be able to send most of the Labour members back to Parliament if not back to power. If the militant element in the Unions and P.L.L. cannot yet see the truth of what have been arguing, namely, that the Parliamentary Labor Party, is a capitalistic party in disguise then they are too dense to come out of the hurly-burly of party politics yet. They should continue to "vote for Labour" for a few more elections, and leave it to we Socialists to carry on the real fight against their true enemy—Capitalism.

An awful and a shameful proposal was that of the Slaughterers' Employers, namely, that the men should kill nine sheep per

hour, and we are surprised that Judge Heydon could sit without protesting against it. Nine sheep an hour means that a sheep has to be killed and dressed in a little over six minutes, and it came out in evidence that the men had to cut the tongues out of the sheep while they were dying when they were doing seven and a quarter. It was also stated that in the country men kill as many as 20 sheep an hour—one every three minutes. One can only pity the poor dumb creatures and marvel at "godlike" man under Capitalism. For profit man will do anything. But what a judge is Heydon!!!

To refute socialism something more is needed than the mere repetition of the current objections against that artificial and sentimental socialism which still continues to exist, I confess, in the nebulous mass of popular ideas. But every day it is losing ground before the intelligent participants—workingmen, middle-class or aristocrats—of scientific socialism which, armed—thanks to the impulse received from the genius of Marx—with all the best established inductions of modern science, is triumphing over the old objections which our adversaries through force of mental custom, still repeat, but which have long been left behind by contemporary thought, together with the utopian socialism which provoked them.—Ferri.

"Marxian socialism as revolutionary in the scientific meaning of the word, and it is now developing into open social revolution—no one will attempt to deny, I think, that the beginning of the twentieth century marks the critical phase of the bourgeois evolution rushing along under a full head of individualist capitalism."

Marxian socialism has the candour to say through the mouths of its authoritative spokesmen, to the great suffering host of the modern proletariat, that it has no magic wand to transform the world in a single day, as one shifts the scenes in a theatre; it says on the contrary, repeating the prophetic exhortation of Marx, "Proletarians of all countries, unite," that the social revolution cannot achieve its object, unless it first becomes a vivid fact in the minds of the workers themselves by virtue of the clear perception of their class interests and of the strength which their union will give them, and that they will not wake up some day under a full-fledged socialist regime, because divided and apathetic for 364 days out of the year they shall rebel on the 365th, or devote themselves to the perpetration of some deed of personal violence. Many working men imagine, in fact, that—without doing anything to form themselves into a class-conscious party—they will win some day the capital prize, the social revolution, just as the "anna is said" to have come down from heaven to feed the Hebrews.—Ferri.

A.S.P. News & Notes.

National Executive.

The General Secretary wishes to hear from Comrades who will help to arrange propaganda meetings in centres outside of Sydney. If any Comrade can arrange meetings, the General Secretary will arrange to send speakers.

Address all communications to
H. L. DENFORD,
8 Stephen's Buildings, Windmill-St.
Millers Point, Sydney

Sydney.

The Branch comrades put in another good week's propaganda work last week, open air meetings being held in the streets on several evenings. The audiences are displaying increased interest in our work since the labor government have put immigrants in many of their jobs. The Labor Government is helping us to make them think.

Sunday's meeting in the Domain was addressed by Comrades Gordon, Denford, Jones, Glecher, and Slade.

On Sunday evening, meetings were held at Market and Park streets, where vigorous addresses were delivered by Gordon, Whitmore, Slade, Mandeno, Jones and Glecher. The audiences were large and attentive, and the speakers did some excellent work, while literature sellers were kept busy.

A meeting of Branch members will be held at Queen's Hall, Pitt-st., on Thursday, Dec. 12. To commence at 8 p.m. Members are urged to attend.

Melbourne Branch A.S.P.

On Sunday evening Comrade Speers spoke at the party headquarters on Union Martyrs. Although this was our Comrade's first effort, the lecture was excellent indeed, both from the standpoint of information and the manner in which it was handled. Those present accorded our comrade hearty applause at the conclusion of his remarks, and the wish was expressed to hear him again in the immediate future.

The Party Headquarters were busy on Tuesday evening, a social and dance having been arranged. As this is the first of a series of dances arranged and for which tickets

have been printed, judging by the success that has crowned the efforts of those who took same in hand, the success of the others are certain. Push the tickets however, comrades, and thereby help to finance the Party.

All the other party activities of the party are flourishing, and good work being done for Socialism, while our membership continues to grow slowly. This, of course, is as it should be as those who subscribe to our attitude as a party are wanted.

A list of speakers, for our winter meetings has been arranged, and members are asked to make same known amongst their friends. Amongst those who have promised to speak under our auspices is Dr. Bottomley, whose subject will be "The Nationalisation of Health."—J. R. Wilson, Secretary.

Newtown.

A very successful meeting was held at this centre on Saturday night last. The audience was unusually large, and its members appeared quite eager to learn something of the methods and ultimate aims of international Socialism. Comrades Duffield and Walsh, assisted by their chairman, proved adequate to the task of giving their fellow-workers a clear exposition of revolutionary theories and tactics, drawing attention in plain terms to the many and varied evils that afflict the world under Capitalism. Our speakers pointed out the futility of endeavouring to apply remedial drugs to the diseased and effete system under which we live at present, and the necessity for the instituting of a new social system vigorous, healthy, and equitable. The literature sold well, a goodly number of papers being distributed with a moderate sale of pamphlets, and the meeting ended with the greatest degree of satisfaction to all.

—Foran, Secretary.

Balmain.

At our business meeting on Thursday night, our delegate to the National Council (Comrade Nelson), complained bitterly about the non-attendance of delegates at the room. Our Branch thinks the other branches should take a keener interest in the movement. We had our social on Saturday night which was a great success and great credit is due to our energetic Comrades Nelson and Walsh. We have decided to build a hall for our meetings and our branch will have its bands full for some time. Saturday's meeting at Rozelle was a hummer, and so was our meeting at Balmain on Sunday for good sales of literature. We will be sending out subscription lists soon so friends kindly take note.

The following resolution was carried at an A.M.A. meeting held in Yerranderie, November 25th, 1912.

That the members of the Yerranderie Branch of the A.M.A. do protest against the anti-working class legislation of the so-called Labour Party of N.S. Wales, being satisfied that the present industrial arbitration Act of the State was inaugurated for the purpose of crippling progressive working class organisation by robbing organised labour of the power to demand from their exploiters sufficient of the wealth they create to enable them to live decently. We also view with disgust the statement of the Premier that there are two persons in England, agents on humanity by receiving £1 per head for every male immigrant sent out to Australia, thereby removing the unemployed in England to swell the ranks of the unemployed in Australia.

Westralia.

This week finds me in a little Westralian township, remarkable for its Toryism. The simple innocence of its homely inhabitants forever engaged upon its historic topic—the weather, or the last sermon.

Northam is right within the clutches of a medieval environment, moulded by the almost daily appearance of a squatter-owned press. Augmented by a perfect plethora of religious houses and picture shows, apparently the only places of amusement in the town. The political president of the place is a hide-bound Tory who sits on the Liberal side of the House. But even in this Dorset village there lives a real Socialist, a live Revolutionary whose efforts were the means of making my entry into Christian respectability much more easy than might have been. Comrade O'Shanassy is a militant Socialist, well known in Queensland and W.A. With his able assistance and a socialist of the future, we mounted a lorry in the Only street in Northam, standing amidst literature "Socialists, and Maoriland workers," we struck out for the shore. Everything went admirably until the Labour Party were exposed, when a drunken admirer sailed in and wished to support his party. He was an enthusiastic Labourite—it is a pity. If such enthusiasts would consume less liquor and more literature the thorny path of propaganda would be much more interesting and easy. I cannot compliment the party's accepting votes from such as those. On Sunday my comrade and I were to speak in the Railway Institute, under the auspices of the "Federation of Labour." But the Labourites they went to hear the local parson speak on "Special Creation," who at least

had the evidence of his statement, not in his Bible, but in the time worn pews.

A striking feature of "Federation" activities was manifested on the Sunday morning on the banks of the Avon, about 20 brewery workers assembled to hear what Comrade O'Shanassy, Hyde Courts, and myself had to say about writing—Coopers, lorry-drivers and machine men and boys into one big union, which was a success indeed. I have been appointed to approach the manager, who makes it a boast he can get more work for less money than any manager in the State. Negotiations are proceeding, and if our demands are not granted, the slave driver of Northam will wonder what's wrong with his beer. At a moment's notice the men are prepared, when asked, to have a swim in the Avon just when the beer-seller requires them most. They may meet the Arbitration Court policemen yachting on the river. The men want none of Judge Burnside's phantasies, and that gentlemen may have nothing to do. We shower our congratulations on the splendid attitude of the men, whose belief in "direct action" is unbounded. The religious bodies in the "Federation of Labour" may be excellent lecturing material for a pre-historic parson, or victims of idolatry. But when it is a case of explaining the historic mission of the working class, or organising a union on sound ideas, or preaching the theory of "surplus value" the imaginary Labourites are found sniffing the "smelling salts" in the repositories of hypocrisy and crass superstition.

A. A. RUTHERFORD,
Organiser.

18/11/12.

Leichhardt-Anandale.

On Saturday night Young and Slade addressed a meeting here. There is good work to be done here if comrades would only roll up and assist those who are fighting against great odds.

Scarborough.

A good meeting was held here on Saturday evening, when Comrades Roche and Quinton delivered addresses and received a good hearing.

Wollongong.

On Saturday Dec. 7, Comrades Riley and Brown will visit Wollongong and deliver addresses on Socialist principles on the Green, commencing at 7.45 p.m. All workers are invited to attend this meeting.

Sydney Propaganda Figures.

SATURDAY.

Roselle—M. Moore, Bowen, Talbot.
Leichhardt—Young, Slade.
Newtown—Duffield, Walsh, Kilburn.
Park-St., Condren, CHAIR, Whitmore, Quinton, SUNDAY.

Afternoon: Domsin, Mandeno Chair, Roche, Kilburn, Jones, Slade.
Evening: Market-street—Gordon (Chair), Slade, Jones.

Park-st., Glecher Chair, Condren, Whitmore.
Balmain—C. Moore, Talbot, Nelson.
Newtown—Duffield, Walsh, Kilburn.

Press and Maintenance Fund.

Already acknowledged, £32 4s. 3d. Collected at Club Social 6s 3d, J. H. Corbett 1s. Total £32 11s 6d.

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1st. Series printed by the Marxian Press.

Set of Four 3d. Per doz 9d. Larger Quantities at 6d. per doz.

Cash must accompany all orders.

Perth Branch.

Australasian Socialist Party,

Literary Institute, Hay Street.

Lectures are held at the Institute every Sunday evening at 8 p.m. Propaganda meetings held every Friday evening at the Railway Station at 8 p.m., Sunday afternoon at Esplanade at 3 p.m. Large quantities of Socialist Literature for sale at all meetings.—Thos. GIBSON, Sec. and Librarian, Stirling-St., Perth.

Melbourne Branch

Australasian Socialist Party,

47 Victoria Street, Melbourne.

Lectures held at above address every Sunday evening at 7.30. Meetings at Smith-St., Fitzroy, and Markets, South Melbourne, every Friday evening. Members' Dance held every Saturday, commencing at 8 p.m.

J. R. WILSON, Secy.

"The Crime of Conscription"

BY H. E. MOLLAND.

Per dozen, 1s.

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